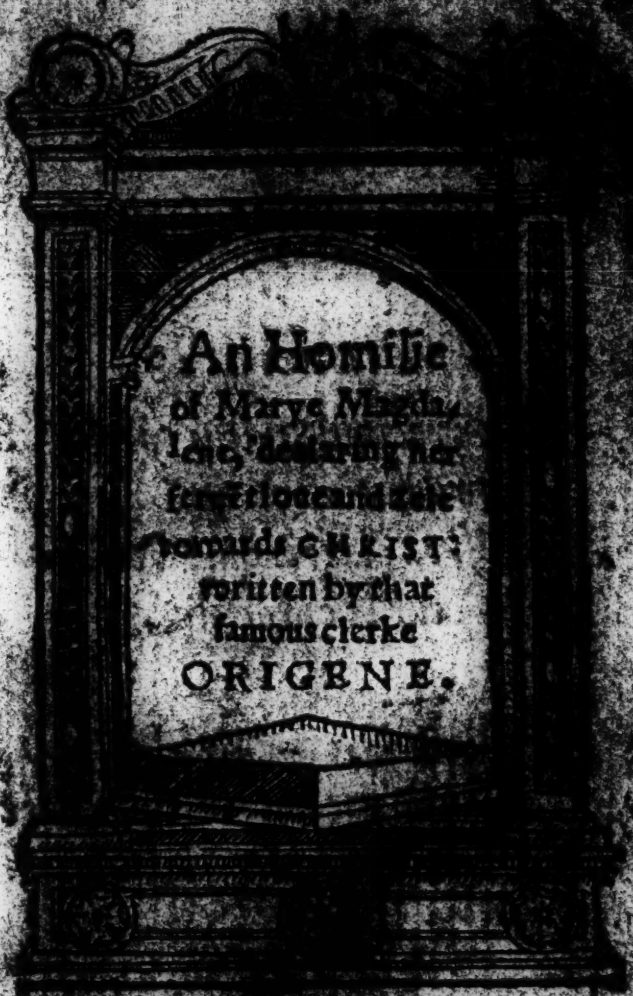

Newly Translated and Imprinted

ANNO DOM. M.D.L.XV

Prouerbiorum. 1.

Audiens Sapiens, ſapientior erit.

Prouerb. 18.

Non recipit Stultus verba prudentiæ:
Niſi ea dixeris quæ verſantur in corde eius.

This worthye man Origene lyued and taught in the yeare of our Lord 225.

MARY stoode without at the sepulchre, weepinge: And as she wept, she bowed her self into the Sepulchre.

And saw two Angels in white, sitting, the one at the head, and the other at the fete, where the body of IESVS had layne.

And they saide vnto her; Woman, why weepest thou? She sayd vnto them: They haue taken away my lorde, & I knowe not where they haue layd him.

When she had thus said, she turned her selfe backe, and saw

IESVS standing, and knewe not that it was IESVS.

Iesus saieth vnto her: Woman, why weepest thou? whom seekest thou? She supposing that he had ben the gardyner, saide vnto him: Sir, if thou hast born him hence, tell me where thou hast laid him, & I wil take him away. IESVS saide vnto her: Mary. She turned her selfe, and said vnto him: Raboni, whiche is to say, Maister.

IESVS saith vnto her: Touche me not, for I am not yet ascended to my Father, but go to my brethern, and say vnto them: I ascend vnto my father, and to youre father, and to my GOD, & your GOD.

Marye stoode without at the Sepulchre, weeping. &c.

PVRPOSING to speak to your charytable eares at this present solemnitie, (most derely beloued) the gentle loue of that blessed woman Mary Magdalene recoursed to my remembrance, howe, for that she loued our Lorde aboue all things, solowed hym goynge to his death, where his Disciples forsoke him: And howe for that she was kyndled with ẏ fire of true loue, in her vehement desire weepinge continually, departed not frome his sepulcher. For Marye (as sayeth the Euangelist) stode without at the Sepulcher weeping. We

do hear (welbeloved) of Maries standing without at the Sepulchre, we heare also how she wepeth: let vs (if we can) consyder the cause of her standyng, let vs also se why she wepeth: for both of this her stāding may we take profite, and also of her weeping may we be edifyed. Loue it was that made her to stand, & sorowe constrained her so to wepe. She stoode looking aboute, yf perchance she coulde see him whom she loued. But wepte therfore, because whom she sought for, she thought was quite taken away, whereby her sorow was doubled: Gyrste sorowynge for hym being dead, and now sorowing for him taken away: and of both griefes this laste was the greater, for it was without comfort. The first cause of her sorowynge was for

 that

that she had lost his lyfe: but of this sorowe had shee some comfort, for that she thought to haue retained hym dead as he was. But yet of this heauynes could she not fynd comfort, for that she found not his dead body. Thus fearing if that she found not his body, the loue of him her Mayster wold sone ware colde within her breaste, by the syghte yet whereof shee hoped shee mighte ware warme againe. In deede Mary was com to his sepulchre bringing with her the odours & ointmentes whiche she had prepared, that as before when hee was alyue shee had annoynted with precious oyntmēt his fete, so now she mought anoynte his whole dead body with oyntmēt and wyth her spyces embaulme it. And lyke as fyrste she had at Luc. 7.

his feete shedd her teares and wept bitterly, and with her teares watred his feet for ẏ death of her owne soule: so now she cometh to water the Sepulcher with teares for the deathe of her Maister. But fyndinge not the bodye in the Sepulchre, her labourre of anointinge was lost, but the sorowe of her waylyng more increased. Present he was not to haue her seruice, and yet absent he was not to cause her to sorowe. Presente he was not whome she would haue embaumed, and yet absent he was not to cause her to weepe. Therfore the more she wepte, the further he was absente. Certes Mary bitterly wept, for Sorowe was heaped vppon sorowe. And two great sorowes she caried in one heart, whiche fayne she woulde

haue

haue eased with her teares, but they coulde not. And therefore was wholye plunged in sorowe, fainting both in heart and body, and what she shold do she knew not: for what could this woman do but wepe? whiche bothe had dolor intolerable, and founde in comforte no remedy. In deede Peter and John came with her to the Sepulcher, but whe they founde not the body, they wente foorthwith they? waye home againe. But Mary abode without at the Sepulcher weeping. And as one hoping against hope, did yet perseuere in hope. Peter and John were afrayd, and therfore rode not, but Mary feared not, because she had nothinge lefte her (as she thought) for whiche she ought to feare, for she had lofte her Master, whome she loued

Rom. 4.

so singularly, that beside him she could loue nothing, could hope for nothing: she had loste the life of her soule, & nowe she thought it better to dye than to liue, thinking perhappes in her death to haue founde, whome in her lyfe she coulde not fynde, withoute whom notwithstanding she was
Cantic. 8. not able to lyue. Strong as the Deathe is loue: for what more could death do in Marye? Shee became as it were without life, without sence: hauing sence she vsed no sence: Seinge, she dyd not see: hearing, shee heard not, neither was she where she was, for wholy was shee there where her Maister was: who notwithstandynge where he was, shee knewe not: she soughte for him, but found him not, and therfore cõtinued stãding at the Tombe

and

and wept, altogether lamentable, all together miserable. O Mary what hope, what counsail, what heart was in the, which alone didst stande at the Sepulchre when the Disciples were departed? Thou camest before them, thou returnedst with the, and after them also there remainedst. Why dyddst thou thys? wert thou wiser then they? Or didst thou loue more then they, bycause thou seemedste not as they? Truely Mary was nowe wise in nothyng but in louinge, and to sorowe for her beloued. She had forgot to eate, forgot to ioy, yea forgot her owne self. What shoulde I more say? She had forgote all thynges, euen him whome shee loued aboue all things. And (which is wonderfull) shee was so forgetfull, that shee knew

knewe not hym neither. Beleue me, if she had knowen hym, she had not searched for hym in his Tombe: and if she had kept his wordes still in minde, she had not sorowed as of one deade, but should haue reioyced of him, as liuing: nor should she haue wept as of one which was take away but she should haue reioyced for that he was riser again. For Ie-
Luce. 24. sus had forespoken that thus he should dye, and that he shoulde rise againe the thirde day. But alack for pitie, ouermuch sorow had filled her heart, & had quite blotted out the remembraunce of these wordes. In her no sence remained, al counsel in her was loste, all hope failed: to weepe her belly full, did only remaine. She wepte therfore, for weepe she might. She bowed doun her self

and

and looked into the Tombe, and saw two Angels sitting in white, one at the feete, the other at the head, which sayd vnto her: woman, why wepeste thou?

O Marye, loe, nowe thou haste founde great comforte, and perchaunce it hath happened vnto thee better then thou haste hoped: for thou soughteste one, and haste found two. Thou soughteste one dead, and haste found two liuing. Thou haste found that seme to take care for thee, and that will ease thy heauinesse. For he whom thou seekest semeth to set nought by thy forowinge. he semeth not to regarde thy nearest. Thou calleste him, and he heareth not: Thou prayest, and he giueth no fauorable eare vnto thee. Thou seekest him, and findest him not: Thou knockest, but he openeth not. Thou folo-

weste

weste him, and he flyeth. Alas what meneth this? O lord what a greate chaunge is this? Alas how is al turned vpside downe? For this is IESVS who of late went from the: and how cōmeth this thus to passe? Peraduenture thou knowest not whether he loueth thee. Once he loued
Luc. 7. the, once he defended thee from
Luc. 10. the Pharisey, once hee excused the to thy sister diligently, once hee commended thee as when thou annoyntedst his feete with
Luc. 7. oyntmente, wateredst them with thy teares, and wypedst theym with thy heare, he asswaged thy
Ioh. 11. sorow, forgaue thy sinnes. Once he sought thee when thou werte not presente, hee called for the when thou wert away, he commanded the by thy sister to come into hym, shee saynge: Thee

master

Master is here and calleth the. O howe quickly did Mary thē arise after she heard that, how carefullye came shee, and after her acustomed māner fel at thy fete. O sweete IESV, thou whē thou sawest her weepe, weeptst also. O how pitifully diddeste thou cōforte her when thou saidest: Where haue ye laid hym? To cōclude, for the loue of her which muche loued thee, thou didst raise frō death her brother Lazarus, and so thou turnedst the mourning of this thy louer into ioye. And O moste gentle Master, what hath this disciple since offended the? And wherein hath this thy dere louer displeased the kyndenes of thy heart, in that thou goest so from her? We haue since that time heard of no offence dō by her, except bicause

Ioh. 12.

thou not comforte her teares whiche she sheddeth for the her lord, like as thou didst once com fort her teares which shee shede for her brother? If truly thou louedst her after thy wōted mā ner, what meanest thou to pro longe her desire? O true and faithfull Maister, call to thy re membraunce the good reporte and testymony thou once gauest of her to her syster Martha. For thou saidst: Mary hath cho sen the best part, which shall not be taken from her. In dede Ma ry did chose the beste parte, for shee did chose to stande at thy fete and to heare thy preaching. She chose in dede ẏ best part, for The she chosed. But how is this true which shall not be taken from her, yf thou bee taken from her? and if the beste parte

Luc. 10.

[illegible] buried. She came in
the morning and that very early before
all other to the Sepulchre, bryngin
ointemētes wherwith she might
Joh. 20. anoynte thy body. And when she
found the not in the Sepulchre,
shee ran and folde this thing vn
to thy disciples. They cam, they
lawe, and they straighte wente
theyre way againe: but she stan-
deth stil and weyeth. And if this
be an offence, if all this be done
for loue of the, and of a feruent
desire she beareth towards the,
wherfore goest thou thus from
her? why doest thou thus hid thy
selfe? thou that louest all that
loue the, and thou that art found
of all the that seke the: for thou
sayest: I loue those that loue me.
Prou. 8. Why doth not therfore this sely
woman finde the, whiche did so
early watche for the? Why doste
thou

thou not comforte her teares
whiche she sheddeth for the her
lord, like as thou dedst once com
fort her teares which she shed
for her brother? If truly thou
louedst her after thy wõted mã
ner, what meanest thou to pro-
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and testymony thou once gauest
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She chose in dede ỹ best part,
for the she choseth. But how is
this true which shall not be taken
from her, yf thou bee taken
from her? and if the beste parte

that she those bee not taken a-
way, why then wepeth she? Or
what thē doth she seke? Certes
Mary seketh nothinge els but
ꝑ whiche she chose. And for this
aiōe she ceaseth not to wepe for
that which she hathe chosen she
hath now lost. Therfore (O thou
man sauiour and keper) either
saue in her the parte shee hathe
chosen, or els I knowe not how
this is true, which shall not bee
taken from her, vnles yt maye
be thus vnderstanded, that al-
though thou art taken from her
sighte, from her corporall eyes,
yet arte thou not taken awaye
from her heart. But alas Mary
why makest thou any longer ta-
rieynge? why arte thou troubled?
why wepest thou? Loe, see thou
hast angels, let the sight of an-
gels suffice the. For paraduen
ture

ture, he whome thou sekest, for whōe thou wepest, aspieth in the something for [illegible] he will not be sene of the [illegible] of now thy forow, meaſure thy teares: cal to mynde what he sayd bothe to the and to other women: Wepe not for mee. Therfore what is this thou doest? He forbad the to wepe, & yet thou spareste not to wepe. I feare me least by thy weping ẏ offend him for whome thou doste so continually wepe. For if he loued thy teares, hee could perchaunce no more now thē he did once suffer thy teres. Now therfore heare my aduice. Let the comfortinge of Angels content and satisfye the, abyde thou with them, aske & inquire of them. And it may fortune ẏ they shall tel what is become of him thou sekest, and for whom

Luc. 23.

thou wepest. and I beleue assuredlye, theyr commynge was to beare witnesse of him, as also beleue that he [illegible] thou wepest for, hath sent them for himselfe & for thy selfe, to tell the of his Resurrectiō, and to comfort thy lamenting. For they said to her: woman thy wepest thou? What is the cause of this thy great heauines? hyde not thy teares from vs, open to vs thy grief, and we shal shew the thy desire. Mary ye walled with to much sorow out of measure, and as it were wholy rapt in a traunce, receiueth no comforte, & refuseth to no comforte, but museth thus within her selfe and sayth: Alas that euer I was borne, what comfort is this? what manner of visitatiō is this? All cōforttes be but a burthen vnto me, they do but greue

greue me, and not comfort me, For I seke the Creator, therefore heauē to my sight is al maner of creatures. I will not beholde angels, with angels will not I abyde, for they may augmente my sorrowe, but they can not vtterly put away my sorow. If they shall begin to tel me many things, and I to euery thing shal make them answere, I feare me they will rather hinder my loue, then further my loue. To be short, I seke not for angels, but him who made me and angels. I seke not angels, but the Lorde of my self and of angels. They haue take away my soueraigne Lorde, him onely will I seeke, he alone can comfort me: but I cā not tel where thei haue laid him. I looke about if I can see him, but I se him not: faine

I wolde finde the place where he is layed, but I fynde it not. O wofull woman that I am, what shall I do, whether shal I go: and whether is my beloued gon: I sought for him in his Sepulchre, and there I found him not: I called him, but he answered me not: wo is me, where shal I seeke him: where shall I fynd him: I will rise truly, I will go about, I will search in al places I can, I will geue no sleepe to myne eyes, I will geue no reste to my feete, vntil I shall fynde him whome my Soule loueth. Wepe ye myne eyes, gushe out with teares & stynte not, walke ye my feete, runne about & reste not. Alas alas whether is my loue gone: where hath my loue hyde him: where is my sweete Lorde: why hast thou not [illegible] health forsaken

forsake me. O vnsufferable sorrowes: O intolerable perplexitie of minde, I se trouble on euery side, & what to chuse I know not. If I abide next his Tomb, yet I finde him not. yf I go frō his Tombe, I know not wyeth whether to go, I know not whet to seeke him. To departe from the Tombe is death vnto me, to stande at the Tombe is griefe incurable: how be it, better it is for me to keepe still my Lordes Tombe, then to go far from it any further: for in goinge further, perchaunce at my returne again, I shall fynde bothe him take away, & also his sepulcher destroyed. I will stande there: for, & here will I dye. that yet at leste wyse I may be buried nye the sepulchre of my Lorde. O how happy shal my body bee,

if it bee buried nighe vnto my Master. O how blessed shall my Soule be, whiche passing forth of thys bryckle vessel of my bodie, may by and by enter into my Lords glorious Sepulcher. My body hath alwaies ben to my soule labour and trauaile, my Lords sepulcher shall be vnto me rest and honor. Therfore I will not forsake this Sepulcher, bycause thus to die it shall be my cōforte, and in my death it shall be my reste. So longe as I liue I will abide by it, when I dye I wil cleaue fast vnto it, neither aliue nor dead I wil be seperated from it. Alas what a wretched woman I am, wherefore did I not then this foresee when I beheilde my lorde buryed? why did not I stande with him? wherefore did I not with

trewe

trew attendance keepe the Se pulchre: then had I not beway ied his taking away, for I had either withstanded them which toke him away, or els had gone after them. But O woful case, I wold haue kepte the lawe, and haue let go the Lord of the law: I wolde haue obeied the lawe, and haue not kept him to whom the lawe it selfe is obediente, though with Christe to abyde had not ben to transgresse the lawe, but to fulfyl the lawe. For the paschal Lambe is not dilter ned by the deathe of him, but is again itcrate & renewed. His corps doth not defile the cle ãe, but clenseth the defiled: he hea leth all suche as touch him, and dothe illuminate all suche as come to him. But what do I re newe the memory of my sorow-

I wente, I returned, I founde the Tombe opened, but founde not him I soughte for. I will stande therefore, I will waite, lokinge if happely hee may anywhere appeare. But howe, shall I stande alone desolate? The Disciples be gone theire waye, and haue left me alone weping. None do appeare who woulde sorow with me. No where doth hee appeare, whiche with mee woulde seeke the Maister. Here haue appeared Angels, but I knowe not for what cause they haue appeared. If to comforte me, they oughte not then to bee ignorante wherefore I weepe. If they bee not ignorante for what I weepe, why say they to mee: Why wepest thou? Do they therefore quellion with mee, to let me from wepinge? I beseche them

them, not to swade me to that, that they will not counsell mee to that, for or els let them kill me. What needes mo wordes: I will not obey them, I will not cease to weepe duringe my lyfe but I finde my lorde. But what may I do to finde him: whither shall I turne me: to whom shall I go: of whome shal I inquire: of whome shall I aske counsail: who shal haue compassiō on me: who shall comfort me: who shall shew me whom my soul loueth, where he is bestowed, where he lieth at noontide: where he resteth: I beseche you tel him how I pyne with loue and consume with sorowe, and that there is no dolor as is my dolor. Turne againe my beloued, turn again my hartes desire and deatling. O amiable, O delitable, geue againe to me the gladnes of thy comfortable

Cant. 1.
Cant. 2.

Tren. 1.
Cant: 6.
Psalm. 50.

Cant. 2.

Pſal. 90, 30, 118.

comfortable preſēce. Shew me thy countinaunce, let thy voice ſounde in mine eares, for thy voice is ſweete, and thy viſage is beutiful. O my hope, confound mee not in myne expectation. Shew me thy face, and it ſhall ſuffice my ſoul. While Mary did thus mourn and thus wept as ſhe ſpak theſe things, She turned her ſelfe back, and ſawe Ieſus ſtanding, and knew not it was Ieſus. Ieſus ſaid vnto her. woman why weepeſt thou? & Whome ſeekeſt thou? O thou the deſire of her ſoule, why doeſte thou aſke her why wepeſte thou? and whome ſeekeſte thou? She but a little before, with her very eies, to the great dolour of her hcart, beheld the her whole hope, to be hanged vpō the tree, and ſaieſte thou nowe vnto her, why wepeſt thou? She the thirde

day

day beheld thy hādes wherwith she hath ben ofte blessed, thy feet which she had kissed, and whiche she had watered with her teares nailed vpon the crosse, & thou being her whole sorow, saiest vnto her: Why wepest thou? She beheld ꝑ geuig vp of her spirit, ꝑ is to say, thy spirite: and saiest thou now, why wepest thou? Ꝑ ca furdermore she supposeth thy body is stoln away whych she came to anoit, ꝑ by som meāes she might cōfort her self, and saiest thou, why wepest thou? whome seekest thou? Thou well knowest, ꝑ she alone she seeketh, the alone she loueth, for ꝑ she contemneth all things, and sayest thou, What seekest thou? Swete Maister, for what purpos I pray ꝑ doest thou prouoke this womans spirite? for what purpose doest thou vexe her soule? She wholye depen-

deth

deth on thee: she wholye abydeth in thee. All her hope is in the, all dispaire in her self. She doth so seeke the, that seekinge the, she can seeke nothinge but the, she can minde nothinge but the: and therefore perchaunce she doth not know the, because she is not in her selfe, but for thy sake is out of her selfe: why therfore saiest thou: Why weepest thou: whome seekest thou: Doest thou thinke that she can say: I wepe for the, I seek the, except thou first inspire her, and say in her heart: I am he whome thou wepest for, and for whom thou seekest. Doest thou thinke that she can knowe the, so longe as it shal please the to hide thy self. But she supposinge that he had ben the gardiner, said vnto him: Sir, if thou hast caried him hence, tell me where thou

haste

hast laid him, and I will take him vp. O sorowe miserable, O loue vnspeakable. This woman was so couered with a thicke cloude of wo and sorowe, that she saw not the Sun, þ in the morning tyde arising, shone by her windowes, and by the eares of her bodye was now entred into the house of her heart. But bicause she languished in her loue, of this languishinge the eyes of her heart became so dym, that she coulde not se him whome she sawe. For she did see Jesus, but she knew not it was Jesus. O Mary, if thou sekest Jesus, why doeste thou not acknowledge Jesus? And if thou knowest Jesus, why sekest thou Jesus? Behoide, Jesus commeth vnto the, and hee whom thou sekest asketh of the? Woman, why wepest thou? and

thou

thou supposest him to be a gardier, to shew thou knowest him not. For Jesus is also a gardiner, because he soweth all good seede in the gardin of thy soule, and in the hearts of his faithful he planteth euery good Herbe, and watereth it in the soules of his sainctes. And it is IESVS himself which talketh with the. But therefore perhaps thou doest not knowe him, bycause hee corporally talketh with ẏ. Thou sekest a dead one, and therefore thou doest not acknowledg him as liuing. Haue I not truly espied, that this is the cause wherefore he went from the? and why he appeared not vnto the? For why should he appeare vnto the for whome thou doest not seke? Thou verely soughtest for that which was not, and soughtest

not

notfor ẏ which was. Thou didst seke Jesus, and didste not seke Jesus: and therefore in seinge Jesus, thou didst not knowe Jesus. O pittiful and sweete Maister, I can not altogether excuse this thy disciple: I can not frely defende this her error: And yet for all that shee erred, bycause she soughte the for suche an one as once she had seene the, and for suche a one as she had lefte the, when thou wert laied in thy graue. For she had sene thy body taken downe dead from the crosse, & layed in a tombe, and so greate sorowe had taken hold of her for thy death, ẏ she coulde not hope of thy life. And suche sorowe had possessed her herte for thy buriall, that shee coulde thinke nothinge of thy resurrection, To conclude, Joseph

put thy body into a toumbe, & ma ry had buried there her ſpirite alſo, & ſo vnſeparably ioyned it, & as it were, vnited it with thy body, ꝑ ſhe could moze eaſily ſe= perate her liuing ſoule frō her li uing body, thē her louing ſpirit from thy dead body: foz the ſpi= rite of Mary was rather in thy body, thē in her owne body. And when ſhe eaſterlones ſoughte foz thy body, ſhe did then alſo ſeeke foz her own ſpirit: and when ſhe loſt thy body, ſhe loſt with it her own ſpirit: what meruaile thē if ſhe had no ſenſe, which had loſt her ſpirit? what maruail was it if ſhe knew not the which had no ſpirite wherewith ſhee ſhoulde knowe the? Reſtoze therfoze vn to her again her ſoule, which thy body hath within it ſelfe, and thee ſhall recouer furthwith her ſenſe againe, and foꝛſake her er=

roꝛ

roz. But how did she erre which did so sorowe for the, and did so loue the? Truly if she erred, I speake without doubtinge, that she wyst not she erred, and so her erroz proceded not of erroz, but of loue and grefe. Therfoze O mercifull and iuste Judge, the loue she bare to thee, and the sozowe she toke for the, may excuse her before the, if perhaps she erreth of the. And marke not the error of the woman, but the loue of thy disciple, whiche did not wepe of erroz but of sozowe and of loue, and said vnto the: Sir, if thou hast borne him hēce, tel me where thou hast laid him, and I will take him vp. O how skilfully is she ignozante, & how learnedly doth she erre? To the Angels she said, They haue take him away, and they haue layed:

And she said not: Ye haue taken him, and Ye haue layed him, because the angels neyther tooke the out of thy Tombe, nor layed the in any place: but to thee shee said (If thou hast borne him away) &, (where haste thou laied him) bicause thou indede didst beare thy selfe out of the Tombe, and laydste thy self in the place where thou arte. To the angels she said not Tell ye me, bicause thee Angels coulde not tell wholy what had ben done of the, nor howe it had bene done of the, but to the shee saith: Tel thou me, bycause it is not vnpossible for the to tel that which was possible for the to do: for thou roseste againe by thyne owne power, & that whiche was done of the, thou diddeste it thy selfe. But what is this (Lorde) that Mary so often speaketh & repeteth

repeteth this worde, Where haste thou layd him? For thee had said to the Apostles firste of all, where haue they layed him? The selfsame answer she spake vnto ỹ Angels, Where haue they layed him? And nowe speaketh to the of thy selfe, Where haste thou layd him? This word warmeth exceding swete in her heart that so aboũdeth in her mouth. Certes thy swetenes maketh it more sweete, and she dothe this for thy loue sake, bycause shee remẽbreth that thou saidst once of her brother, Where haue ye laid him? for sithens ỹ she heard this word of thy mouth, she hath kept it diligently in her heart, and hath delighted to vse it in her speache. O howe dothe shee loue thy person, that so loueth thy voice? O how much doth she Ioh. 11.

desire to see thy countinaunce which so desirously pronoūceth thy worde: and howe gladlye wolde she kisse thy feete, whiche so gladly vseth thy sayinges: what is this also (O good Jesu) that she speaketh to the of the: And I will take him vp. Joseph feared and durste not take doun thy body from the Crosse but in the night, and but askinge it of Pilate: but Mary abydeth not for the night, nor feareth Pilate, but boldly pronounceth saying, I will take him vp. O Mary putte the case that the body of Jesus were layed in the palayce of the high Preist where the chefe Apostle did warme him selfe at ỹ fyer, what woldeste thow doe: I wolde take him vp. O wonderful woman in boldenes. O woman, no womā. And what if the Dam

Joh. 19.

sell, the doze keeper should aske the: what wilt thou do? I will take him vp. O vnspeakable loue of this woman. O meruailous audacitye of a woman. O woman, no womã: she excepteth hno place she preferreth none, she speketh without fear, she promiseth absolutely, Tel me where thou haste laied him, and I will take him vp. O Woman greate is thy faith, great is thy cõstancy. Therfoze (O good Lozde) why haste thou forgotte to say: Let it be don vnto the as thou wilt? And, Be of good cher, thy faith hath made ỹ safe. Hast thou forgotten to haue mercye: wherfoze then doest thou not tel her where thou haste layed thy selfe, that she may take the vpp vpon her hert, and beare thee in her body, and shew the vnto thy disciples. Do not (I beseech the

Mat. 15. Mat. 19. Psal. 76.

sweete Maister) prolonge her desire any more: for lo now these three daies shee hathe endured
Mat. 8. waytinge for the, & hath nothing to eate, and hath naught where with to feede her hungry sowle: but thou by disclosinge thy selfe, doest reache vnto her ẏ bread of thy body, & doest fyl her with thy fragments of the basket of her heart. Wherefore, if thou wilte that she faynte not by the way, refresshe and comforte the bowels of her soule with the ple-
Sapi. 16. sasites of thy taste. For thou art the liuing bread whiche haste in the al maner delectablenes and all sauour of swetenes: for the life of her body will not long endure, onles ẏ quickly shewest thy self, which art the life of her soul. Iesus sayed vnto her: Mary. She turned her selfe and sayd vnto him: Rabboni, which is to say: maister, Iesus saied vn

to

to her. Touch me not. O permutatiõ of the right hand of the highest. Greate sorow is now turned into greate ioy. The teares of sorow be changed into the teares of loue. So sone as Mary heard this worde, Marye, (for so was her Maister wonte to call her) she did perceaue before in that name, a certain singular swetenes of callinge, and by that shee knew him to be her Maister, of whom she was called. Thẽ her spirite reuiued, & her sence came again. And when Iesus wolde more haue added, Mary coulde not pacientlye tarry to heare any more: but for very greate ioye interrupted him, saying: Rabboni. for she thought she needed no word that had found ỹ word, and thought it farre more profitable to handel the word then

to hear any manner of wordes. O loue strouge and vnpacient. It was not enough for her to se Jesus, and to speake with Jesus, onles also she touched Jesus, for she knewe that vertue wente out from him, and howe that he healed all men. O moste pitifull Lorde, and moste swete Maister, how good arte thou to those that be of a pure hearte: howe sweete art thou to those þ be of an vprighte hearte, and be lowly in spirite. O howe blessed be they that seeke the in singelnes of heart: and how happy be they that truste in the. It is verily trew, & vndoubtedly trewe, that thou louest all that loue the, and doste neuer forsake them þ put their truste in thee. For beholde, this thy louer did seke the vnfainedly, and hath found the trewly

Luc. 6. and 8.

Psalm. 73.

Sap. 1.

Prou. 8.

Psal. 9.

trewly. She trusted in the, & she is not forsaken of the, but hath obteined by the, more then she looked for at the. Let vs therefore (brethern) follow the good affection of thys woman, that we may come to the like effecte. Let euery one wepe vnto Iesus, and seeke faithfully Iesus, that will not hyde hym selfe from a sinner that seketh him. Learne sinfull man of a sinfull woman, whose sinnes notwithstandinge be forgeuen her: Learn to wepe for Gods absence, and to desire his presence. Learne of Marye to loue Iesus, and to trust in Iesus, and by seekinge Iesus in this search, to feare no aduersitie, and besides Iesus to receiue no comfort, and for Iesus to contemne all thinges. Learn of Mary to seeke for Iesus in the Sepulcher,

pulcher of thy heart, Rol away the ſtone from the dooze of the ſepulcher of God, remoue all hardneſſe, and put away euerye thing that may hinder thy faith: take away all wozdly deſire frō thy hearte, and ſerche diligently whether Jeſus be in it. And if thou finde not Jeſus in it, ſtand without and weepe: perſiſte in faith, and looke outwardly to o-thers, whether happely ȳ maieſt ſee hym in anye. And wythe weepinge pzay Jeſus that hee wil vouchſafe to entre into the, and will dwell in the, and ieſte perchance witha pzoud ſtiffe vp right necke, thou put him away from the: humbly incline thy ſelf and bowe downe vnto him, and looke often into the ſepulchze of God whiche is in thee, and if thou ſhalte ſee Angels there ſit-

tinge

ting, one at the head, an other at the feete, that is, yf thou shalte knowe in thy hearte as it were heauenly desires, appertaining alwell to this actiue lyfe as to ỹ contemplatiue lyfe, by ỹ which neuertheles thou canst not see and haue Jesus, bee not with these contentid, do not yet faint and geue ouer, but wepe & seeke still Jesus in thy self, vntil thou fynde him. And if he so chaūce at any time to appeare vnto ỹ, and to p̄sēt him self vnto thi desire, doe not p̄sume of thy selfe as though thou knowest him, but inquire of him, and beseche him he will shew him selfe vnto the. I dare boldely vndertake, if in faith thou shalte stande at the tombe of thy hearte, if wepingly ỹ shalt seeke Jesus, & shalt cōtinue in seking: if ỹ shal bow down

thy

thyselfe with humblenes, if by Maries exaumple thou wilt receaue no cõfort of Jesus, except ỹ receuest Jesus, hee wil reuele him selfe vnto the, & thou shalte fynde him and knowe him. So that thou shalt not neede to aske of other, Where is Jesus, but thou shalte rather tel and shew him to others, & say: For I haue seene the Lorde, and hee spake these things vnto me. To whom with the Father and the holye ghoste bee all honor and glory, worlde without ende.

AMEN.

AN HOMILYE OF ABRAHAM,

how he offered vp his sonne Isaac.

written

by

ORIGEN.

Newly translated.

Anno. M. D. LXV.

An Homilie of Abraham, how he offered vp his Son: written by ORIGEN.

AFter theſe thinges, God did proue Abraham, and ſayd vnto hi: Abraham, Abrahã. Take thyne onelye ſonne Iſaac whome thou loueſt, and offer him vp for a brent ſacriſice vnto me, in one of thoſe mountaines whiche I ſhall ſhew the.

Geue

Geue eare to this which I haue to say (I speake to you ꝑ draw nye to the Lord) you I say which thinke your selues to be faithfull, and consider diligently how ꝯ faith of the faithfull is ꝓued: as by the wordes which haue ben rehearsed vnto you, shall appeare. And it came to passe, that after these things almightye God did proue Abraham, and said vnto him: Abraham, Abraham: and then answered he, Lo here I am. Marke wel euery thing as it is written: for in euery one of thē, if a man can dig depe, he shal finde treasure. And perhaps where it is not thought, shall be hidden some precious Jewels of secret misteries. This godly man is called

Abraham: & no where we reade that God called him with that name, or that he spake to him saying, Abraham Abraham: for he coulde not bee called of God by a name which shoulde be diminished, but he called him with that name whiche himselfe did giue him: & not with ỹ name only he called him, but he dubleth his name, Abraham, Abraham. And when he had answered, Lo here I am, he sayed vnto him: Take now thyne onelie sonne whome thou louest, Isaac I say, and offer thou him vp for a brent sacrifice, in one of the montaines, which I will shew vnto the. For what cause God gaue him a name, and called him Abraham, himselfe declareth it, for (saith he) I haue apoited the to be the father of many nations. This promise made God to him after

he

he had Ismahell his sonne: how be it he made the promise to be fulfilled in that sone which Sara should beare vnto him. Thus therefore had hee kyndled hys hearte in the loue of his sonne, not onely in consideration of the posterity, but also in the hope of the promises. And yet is he commaunded to offer this his sonne to the Lorde for a brēt Sacrifice in one of the mountaines: his onlye Son in whom so great and maruelous promises were made: I say euen that sonne, in whose respecte hee had his name to be called Abraham. What saist thou to this Abrahā? what manner cogitations are tossed in thy hearte? A worde is come from God him self, which will discusse and trie thy faithe: What sayest thou to this? What

thinkest thou: what musest thou: doest thou thinke thus with thy self, with thy heart: that if in Isaac ỹ promise is made vnto me, and I offer him vp for a brente sacrifice, it muste nedes fall out ỹ the hope of ỹ promise is frustrat: or rather doest ỹ thus reason within thy self, & saiest: bicause it is not possible for him to lye who hath made ỹ promise, ther fore what so euer ỹ promise be, it shal stand: How be it, because I am so base, I am not able to searche out the cogitations of so excellẽt a patriark, nor yet am I able to fynde out what manner of deliberations that voice which came from God to proue him stirred him to, what counsaile it brought with it, when he was commaunded to eat his onlie sonne. Notwithstandinge because ỹ spirit which is in prophettes

phets ys subiect to prophettes, Rom. 4.
Paule the Apostle which (as I beleue) was instructed by ꝑ holye spirite, what mynde, what counsail Abraham bare in his heart, hath reueled it sayinge: Abraham in his faith staggered not when he was about to offer vp his only sone, in whom he receued ꝑ promises: iudgig thus in him selfe: God was able to raise him vp again, thoughe he weare dead. Thus therefore doth the Apostle declare vnto vs the cogitations of this faithfull man, that the faith of the Resurrection was then sene to haue a beginning in Isaac. Abraham therefore did hope that his son Isaac should rise agaī. And he beleued that it woulde be hereafter fulfilled which as yet was not don. How then be they Abrahams children which do not beleue to be

fulfilled in Christ, which he beleeued would be fulfilled in Isaac: yea if I should speake yet more plainly: Abraham knew that he did forme out before as it were an Image of that truthe which was to follow: That is, he knew before that Christe shoulde bee borne of his seed, whiche should as a more parfaict sacrifice bee offred vp for ỹ whole world: and that hee shoulde also rise againe from deathe. But thus in the meane whyle (writeth Moyses) God did prouc Abraham, and said vnto him: Take vp thy only beloued sonne whom thou derelye louest. It was not enough to say: Take vp thy son, but thi onli beloued sonne. Let it be so, what is more added: And whome thou louest. O see & consider ỹ weighty grauity of this tentatiō, how

with

with so deare & sweete names, so oft and oft repeted, is the fathers heart and affectiō sturred vp: whereby the freshe remembraunce of his loue, this father shoulde holde of his righthande to offer vp his son: wherby the whole power of his flesh shoulde fight against ỹ faith of his heart. And further is added euen in the very time when he proued him: Take vp (saith he) thy moste deere Son Isaac, I say, whome thou loueſt. Let it so be O Lorde, that thou putteſt the father in remembraunce of hys sonne, and commaūdeſt him to kill him, why addeſt thou, Thy moſt deere Son? Let this ſuffice to the torment of a Father, Thou iornedſt to it again, Yea whom thou loueſt. Let this doble & treble affliction be enough and enoughe to the Fathers hearte.

What need it to rehearse to memory the name Isaac: was not Abrahã aduised of this, that his ōly so welbeloued son, he whom he loued, was called Isaac. But why is mention made of him at this very time: was it for ꝑ Abraham calling to his remẽbraũce how thou saidst vnto him, that in Isaac thy sede shalbe called, & ꝑ in Isaac shoulde ꝑ promises be fulfilled: and by remembraũce of his name he shoulde be driue to dispaire of all the promises which wer made vnto him ũder that name. But what? All these thinges thus wer don, for that God did proue Abraham. And what yet foloweth? Go thy way, saith he, into the hie lãde, to one of the mountaines which I will shew the, and there offer thou him for a brent sacrifice. Consider euery thinge by it

selfe

self, how the tentations abounded. Get the vp into the hye lande. I pray you wolde not Abraham firste be led with the childe to ꝑ high land, & to be placed vpō the hill whiche the lorde had chosen out, & there to be said vnto him that he shoulde offer his sonne. But it is firste said vnto him ꝑ he shoulde offer his sonne, & the is hee commaunded to goe to a highe Land, and to ascende vp into ꝑ hill. What meaneth this? Truly, that whilest he went and made his iournye, hee shoulde as I might say, be torn in peces by his owne thoughts throughout the wholl way: and that hee shoulde be crucified of one side through the commaundemente of god vrging him, on the other side through the Fatherly affection of his onely sonne, repining

and abhoꝛring the facte. There foꝛe, foꝛ this cauſe he was enioy ned to go a longe waye, to clymme vp an hye hill, to this intẽt, that his fanſy and fayth, the loue of God, and the loue of his owne fleſh, the deſire of thinges pꝛe ſent, and the lookinge after thin ges to come, ſhould ſtryue toge ther foꝛ a time in all thoſe thin ges, he is ſent thertoꝛe into an hye lande. And it ſufficed not to pꝛeſcribe vnto the Patriarche whiche ſhoulde doe ſo notable a woꝛke vnto the Loꝛde, foꝛ to go vnto an hye lande, but alſo he is commaunded to aſcend vp into an hye hill: Truly that he might foꝛſake earthly things being er aited by faith, & aſcend to thoſe things which are aboue in hea uen. Abraham then roſe earlye in ỹ moꝛning, he ſadled his aſſe,

and

and cut wood for to burne at the sacrifice: hee toke his son Isaac with him and two seruauntes, and came at the third day to the place that God apointed him to go vnto. Abraham rose early. Wherfore doth the text adde, Early in the morninge? paraduenture it wolde declare that light began to shine in his heart. He sadleth his asse, he prepareth wood, hee taketh vp his sonne, he taketh no deliberation in ỹ matter, he maketh no stickinge or staying, hee maketh no man priuy of his purpos, but furthwith he taketh him selfe to his Journey, and came (as the texte saith) to the place which the Lorde tolde him of, on the third day. I here passe ouer to say what secret misterye the thirde day doth signify, I onlye haue a regarde to the wisdome

and

and purpose of God that minded to proue and try him. Was there no hill at al nigh at hand, seing the whole country was set in hilles, but that his Journye muste be drawne out three daie longe, and for the space of those three daies, his fathers heart must be tormented with so many cares recourssinge together: so that all this longe tyme the father should behold his sonne, he should eate meate with him, and so manye nightes the sonne should be embraced of the Father, should sitte in his fathers lap, and lie in his bosome: Se I pray you, how greatly his temptacions wer multiplied & encreased. But yet the third day is very apt to expresse misteries: For when the people of Israel came out of Egipt, they did offer sacri

fice

sacke vnto god on the thirde day, and on the third day wer punished: and Christes resurrectiō was vpon the third daie: and manye other misteries bee comprehended within the thirde day. Abraham (saith the texte) looked vp & saw a far of the place apointed, & he said to his seruants: Staye ye here with the asse, I & the child will go together to yender place, and when wee haue don our offering, we wil returne vnto you againe. And thus he leaueth his seruāts: for the seruants might not ascende with Abraham vnto the place of sacrifice which god had prescribed. Therfore saith he to his seruants: Syt ye here, I & the child will go vp into the hill, & when we haue made our sacrifice, wee will returne vnto you. Abraham I pray the tell me, doeste thou say the truth

truth to thy seruants, that thou mindest to do sacrifice & to returne with thy child again vnto them, or doeste thou dissemble? If thou sayest the truthe, ergo thou shalt not make him a sacrifice. If thou doest dissemble, it becommeth not so greate a patriarch to dissēble. What mind therfore doth this word bewray in thē? Truth saith he I speake, and I offer the child for a burnt sacrifice: for to that intente do I carrye wood with me, & with him will I returne vnto you. For I do beleue and this is my faith, that God is hable to raise hym vp, yea though he be dead. After this (saith the text) Abrahā toke wood to the sacrifice, and layd it vpon Isaac his son: and he toke fier in his handes and a swoorde, and went forward toge-

ther

ther. In that Isaac caried for him selfe wood vnto sacrifice, it was a figure of that that Christ him selfe bare his owne crosse. And yet to carry wood to sacrifice, is ỹ prests office. Thus is he made both Sacrifice & Priest. But where as it is added in the text: They wẽt both together, is referred vnto this cõsideration: for when Abraham (as minding to make a sacrifice) carried fyre and a knife, Isaac doth not drag after him, but goeth iointly with him, to signifye that hee iointlye with him ẽioined the preisthod. And what followeth after this: Isaac, saith the text, spake to his father Abraham: Father. euen this word spokẽ at that time of his sonne, was a word of muche tentaciõ. For how thinke you did the sonne whiche was straight

way

way to be sacrificed, shake his fathers bowels by this word. And although that Abraham was somewhat the more constantly set for the faithe that was in him, yet he putteth out a worde of lyke affectiõ and ãswered: What meanest thou my sonne? Whereunto he said: Behoulde (saith he) fyre & wood, but where is the sheepe to sacrifice? To these answered Abraham: O my sonne, God will provide for him selfe a sheepe to sacrifice. Certenly this precyse and ware answere of Abraham moueth me muche: for I can not tell what he saw in spirite, for that hee answered not of the tyme present, but of the time to come: God himselfe will proude a shepe for his sacrifice. He answered with a Shal to his soone which asked of him a thing present,

sent. For in dede the Lord him self prouided to him self a shepe in Christ, for that wisdom it self hath bulded to him self his hous and he him self hath humbled hym self euē to death: And what soeuer els ẏ readeste of Christe, thou shalt finde them donno, not by any necessity, but by free election. Then they both went forwarde together, and were come to the place which God did shew him. Whē Moises was come to the place which God did shewe vnto him, he is not permitted to clyme vp to it, before it was sayde to him, Vnlose the latchettes of thy shooes frō thy fete. But to Abraham no such matter is sayde nor to Isaac, But thei clime vp together, and put of no showes. The reason peraduēture therof, was bicause Moises (how great soeuer hee

was) yet was he come out of Egipt, and therefore had his fete smared with some bādes of carnalitye. But Abraham & Isaac hadde no luche matter, but they came to the place, they builded the Alter, Abraham laid wood vpon the Alcar, and bindeth the childe, he prepareth him self to slea him. Many of you ỳ heare these thinges in the Churche of God, are fathers youre selues: And which of you thinkest thou, hy hearinge this historye told, hath attained to such constancy and strength of minde, ỳ if your son, yea your ōly son, your derly beloued son perhaps be taken away by death (both common and dew vnto al me) frameth to him self Abraham for a patron, and laieth his stoutnes before youre eyes, yet truly ỳ like stout mind

(as

is not required of thee, that thou thy selfe bynd thy Son, ẏ thou thy selfe make him faste, ẏ thou thy selfe prepare ẏ sword, that thou thy selfe shoulde slaye thine onely childe: (all these mysteries are not required at thy hand) but at the least be constāt in thy purpose and will, stedfast in faith, and cherefully offer thy Son to God: be a priest touchig the soule of thy son. And it becōmeth not a prieste that offereth sacrifice to God, for to do it wepingly.

Wilt thou vnderstande that this is required of thee? Oure Lorde saith in the gospel: If ye were the children of Abraham, ye wolde truly do the workes of Abraham. Lo this is a woorke of Abraham: do ẏ workes which

Shon. 8.

Abraham did, but not with grief
2. Cor. 9. and sorowe: For God loueth a
cheerefull geuer. And if ye shal be
thus ready, it shal be saied vn-
to you of God: Clyme vp vnto
this hygh Land, and to the hill
which I will shew thee, & there
offerre vnto me thy son. And of-
fer thy son not in the deepe pla-
ces of the earth, nor in the vale
of wepinge, but in the great and
high hilles. Declare thou then,
that faith in the Lorde is stron-
ger then any carnal affection.
For Abraham (saith he) loued I-
saac his son, but he preferred ỳ
son of God to his owne fleshly
loue: And so he was found not in
the bowels of hys flesh, but in
the bowels of Christe, that is in
the bowels of the word of God,
of truth and wisedome.

Abraham (saith the text) stretched
forth

forth his hand to take the swordę, and kill his Sonne. And the Angel of the lord called vnto him from heauen, & said: Abraham, Abraham. And he answered: Here I am. And he said: Lay not thy hand vpon the childe, neither do any hurt to him. For now I know that thou feareſt God. It is commonly out of this place obiected vnto vs, how god saith that he knoweth that Abraham did feare him, as if he had bene ignorante there of before. Wherby god which in dede knoweth all thinges before they be done, did also know this thinge, and was not ignoraunt of it: but it is thus writte for thy cause, for thou haſte a faith in God, and yet exceptę thou accompliſh the workes of faith, except thou obey, yea all the hardeſt commaundements, exceptę thou offer vp sacrifice, and shew plainelye that thou doeſt not set

more by father, mother, and chil
dren thē by God, it shal not be ac
knoleged that thou fearest God,
neither shall it bee said of thee:
For now I knowe that thou fea
rest God.

And besides this, wee may
here consider ẏ the Angel which
is said here to speake these wor-
des to Abraham: in processe
afterwarde is euidētly shewed
to be the Lord. Whereuppon I
thinke thus: that as amonge vs
men, he was found in his behaui
Luc. 15. uiour as man, so among the An-
gels, he was foūd in his behaui-
our as an Angel. And so the An-
gels in heauen following his ex
aumple, are glad of one Sinner
which repentith, & reioice great
ly, when men go forward in god
lines.

For these Angels haue as it
were

were the ouerſighte of our ſoules, vnto whom as tutors & gouernours, wee whiles we are yonglinges are committed, vntil the time appointed by the father be comme. Therefore thei ſay now concerninge the goinge forward in godlines of euery on of vs, that now I knowe that ỹ feareſt the Lord. But for a plainer exaumple hereof: Be it ſo ỹ I purpoſe in my minde to ſuffer martirdom, yet ỹ angel can not ſaye vnto mee, that nowe I knowe that thou feareſt ỹ lord: for God only knoweth ỹ ſecretes of ỹ mind. but if I abide torwardes if I boldly publiſh a good confeſſion, if I conſtantly beare what ſoeuer ſhalbe doone vnto mee, then the Angell as comforting & confirming me, may ſay: Now I knowe that thou feareſte the Gal. 4.

Lorde.

Thus the these thinges were spoken to Abraham, and hee so was pronounced to feare ỹ lord. And why? Because he spared not his owne sonne. But let vs compare these thinges with the wordes of the Apostle, where he saieth of god: which spared not his owne son, but did giue him for vs all. Beholde here howe God contendeth with men in bountifull liberalitie. Abraham offred to god his mortall sonn not yet like to dye: God gaue his immortall son for al men to death. What shall we say to theis thinges? What shall we render to ỹ Lord, for all that he hath bestowed vpon vs? God the Father hath not spared his owne sonne for vs. And which of you al (thinketh thou) at any time shall hear

Rom. 8.

this

this voice of the Angel saying vnto you: Now I know that ỹ feareſt God, becauſe thou haſte not ſpared thy ſon, thy daughter thy wife: for thou haſt not ſpared thy wealth, thy worldly honour and the pompe of the world, but haſt diſpiſed them all, haſte cõted them as dunge, that thou might ſt gayne Chriſt, but haſte ſolde all and haſte geuen it to ỹ poore, & haſt followed the worde of God. Which of you, (thinkeſt thou) ſhall heare ſuch a voice of the Angel? Yea Abraham heard this voice againe the ſecõd time and it was ſaid vnto him, Becauſe thou haſt not ſpared thy beloued ſonne for my ſake. &c.

And Abraham (ſaith the texte) looking back, ſaw with his eyes, and beholde, A ramme was holden by the hornes in the buſhes of Sabec. I

ſuppoſe

suppose, that we haue saied here tofore, that Isaac bare the figure of Christ, and yet notwithstandinge, this ramm semeth to beare the figure of Christe also. But how these two agree vnto Christ, bothe Isaac whiche was not slaine, and the ramm which was, it is expedicnte to vnderstand. Christe is the woorde of God, but this woorde was made flesh. There is the in Christ one thing which is from aboue, and an other which is taken of ỹ nature of man and the woombe of the virgine. Christ the̅ suffered his passion, but yet in his flesh: he suffered death, but yet in his flesh: whereof this rammie was a figure, according to the saing of John. Behold the Lambe of God, behold him whiche taketh away the sinnes of the worlde.

Iohn. 1.

But

But ỳ worde whiche is Christe accordinge to the Spirite, did contine w in incorruption, whose Image this Isaac was. So hee is the sacrifice and highe priest after the spirite. For he that offereth ỳ sacrifice to his father accordinge to the flesh, the selfe same is offered vpon the aulter of ỳ crosse. and lykewise as it is said of him, Beholde the Lambe of God, Behold him who taketh away the sinnes of the worlde: so is it also sayed of him, Thou art a priest for euer after the order of Melchisedech. Therfore this ramme is holden by the hornes in the bushes of Habet.

And he toke (saieth the text) the ram, and offered him a burnt offeringe for Isaac his sonne. And Abraham called the name of that place, the lord sayth. Here is a broade way of spiritu

all vnderstãding, laied open for all them that ar skilful to hear these thinges. For all that bee here done, do tende to som spirituall vision, bicause it is sayed: The Lord seeth. This vision of the Lord is in spirit, that thou also mayst behold these thinges which are written in spirite: & as in the Lorde there is nothing corporall or grosse, so also that thou in all these thinges sauour nothinge corporally or grosly, but that thou inwardly in spirite beget to thy selfe a childe which may be called Isaac, whẽ thou shalte obtaine the frute of the spirite, ioy and peace. This childe at the length thus thou may conceauenf, (as it is writtẽ of Sara, ẏ it was not with her, after the manner of womẽ, and so she bare Isaac) all womanly

affections

affectiōs so cease out of thi mīd; so that thou haue no worke and effeminat thinges in the soule: but doest thinges manfully, and manfully girdest vp thy loines, and hast thy breste fensed with the brest plate of righteousnes, and thy self armed with the helmet of health, and the swerde of the spirit. Yf therefore such womanly mānerz cease in thy life, thou begettest a son, that is ioye and peace, of thy wife vertu and wisedom. Thou begettest ioye, if thou suppose it all ioy, when thou shalt fall into diuers temptatio ns, & canst offer that ioye a sacrifice to god. For whē thou doeste come cherefully to God, he rendereth to thee that again which thou haste offered, & sayeth vnto the: Againe ye shal see me, and your heart shalbe glad. Iacob. 1.

and

and no man shall take your ioye from you: So then shalte thou receaue those thinges increased, which thou shalte offer to God. Such a thinge is sette furthe in the gospel although by an other figure, as where it is saied, that one receaued a pound for to occupy, and get gaines for ỳ good man of the house: and if ỳ bring fiue increased into ten, they are geuen to thee thy selfe for a reward, they are graunted thee. Herken what he sayethe: Take from this man his pounde, and geue it to him ỳ hath te pounde. Thus though wee seeme to occupye for oure Lord, yet the gaines of this marchandise returneth to oure selues: though wee seeme to offer sacrifice to ỳ lord, yet those thinges which wee offer are restored to vs agayne. Luc. 19.

For

for God hath not neede of anye thing, but he wold haue vs riche he wilherby by al maner of meanes oure wealth.

Thys manner of doctrine is set furth vnto vs in those thinges, whiche happened to Job: who beynge ryche, lost all for Gods sake. But because hee endured well the fyghte of pacience, because he was of a stout courage in all thinges hee suffered, saying: The Lorde gaue, & the Lorde hath taken away: as it pleased the Lord, so is it come to passe, the Lords name be blessed: beholde at the ẽde what is written of him: He receaued againe (saith the texte) twise as much as he lost. Thou perceauest thẽ what it is to loose any thinges for the Lorde: ꝑ is, to receaue for thy selfe duble: Yea Job. 42.

the

the gospel doth promise som yet more, that is, it promiseth an hundred fold to the againe: and besides that also eternall lyfe, in Christe Jesu oure Lorde, to whome bee glorye and empire for euer and euer.

AMEN.

A prayer for maried persons.

ETERNAL GOD and moste mercifull father, which of thine inclinable loue towardes man (after thou hadste created all thinges for his vse and comforte) wouldeste also for his more cõfort ordeine, an helper for him of like substãce and nature vnto him selfe, thereby knittinge the one to the other in fellowship inseparable. Which institution of holy wedlocke thus made by the gracious contemplacion, which thou hadst to mã in paradise, to haue it esteemed more honorable, thou didst preordinate thy only begotten son to bee borne therin, of a moste pure virgin. Who also of his fauorable grace to the further cõ-

mendaciō of the said institutiō vouchsaued to be presēt personally therat with his blessed mother & holy Apostles, in Cane a city of Galily, & there wrought his first & notable miracle, of tournīg vnsauery water īto pleasaūt wine, in misticall significatiō & īstructiō of the same state. Furdermore hast by the mouth of thy elect vessel Saint Paule declared the state thereof to be the greate misterye and sacramente of that maruailous vnspeakable vniti that is betwixt Christ & his Spouse the churche: And for as muche as thou hast commāuded by the said Apostle, that the husbande sholde so loue his wife as Christe loued his congregation, And that the wife shoulde so reuerence her husbande, as the Church is

reuerentlye

reuerently subiect vnto Christe her Spouse.

We beseche the ỳ this our matrimony once begũne by thy fatherly prouidence (as we doubt not thereof) may be still prosperously continued betwixte vs. So that we may be of one hearte and minde, to knowe, to loue, to obey and serue ỳ aboue al creatures, as thou wouldest vs twain to be one body together, to loue and serue ỳ one thother in oure mortall life. And that we maye by the aide of thy holye spirite persieuer without strife, discord and variablenes, in perpetuall amitie and godly loue. Charitably in our vocatiõ to liue with oure neighbors iustly in oure occupations, with the sweate of oure browes to eate oure bread, and equally with thanks

to receiue of thy handes what so euer thy fatherlye wisdome hath decreed to sende vnto vs: Besechinge furder thy godnes, that as thou haste by thy bountious liberality geuen vs frute in this our matrimonye, so wee maye bee assisted & maintained by thy fatherly benediction, as well to norishe them vp in their bodily life, as to instructe them in soule in thy holy Religion, to glorifie thy blessed name in this worlde to our lyues end, that in the nexte world we may all appeare in the sight of thy heauenly Maiestie, to be vnited to thy self in perpetuall felicity, accordig to ẏ assured promises made vnto vs through our lorde and sauiour Jesus Christ. To whom with the and the holy ghoste be all honor and glorye for euer.

AMEN.

A prayer generally for all parsons.

GRaũt me grace O most mercifull father, to haue a feruent desyer, euer to suche thinges as be pleasinge to thee, diligẽtlye to searche them, wiselye to knowledg them, perfectlye to fulfil them, to ỹ laud and prayse of thy holye name. Guyde thou O Lord my lyfe in liuing, and that which thou requirest of me to do, graunt that I may haue a knowledg, a will and power therto. And bring me so to enlue it, as may bee to the honor of thy name, to the wealth of my neighbour, and to the healthe of my soule. Make the way O Lorde sure & streyght

to thee, that I fainte not from thee, neyther in prosperity, neyther yet in aduersity: ỹ in prosperity I geue me not vnto pryde and insolecy: and that in aduersity I keepe my selfe in hope & patience: So that in aduersitie I be not borne downe to lowe, nor yet in prosperitye I be lyft vp to hie. Suffer me not to ioye of any thinge but of that whiche may further me vnto the, and to mourne of nothinge but of that whiche might drawe me from the: so that all heauenlye thinges may be louesom to me, and all transitorye thinges lothsom, all fleshly thinges yrksom, and all precuous thinges lightesome. Let all ioy be tedious to me that is not in the, Let all paine be pleasaunte that is for the, Let me not delite to please

any

anye creature againste the, nor yet aferde to displease any creature for the. Geue me grace oft to liste vppe my heart vnto the, and to leade my lyf streight before the. Make me sone to ryse againe whan I fall away from the, and truelye to acknowledge & confesse my sinnes vnto the. Strength my faith to aske pardon onely at the, and for Christs sake mercifully to obtaine it of the. Make me O father to dred the without desperation, and to loue the without presumption. Make me faithfull without doblenes, chast without fylthynes, liberall without wastefulnes, sparinge without carefulnes, merry without wantonnes, sober without sowernes, constāt without stubbornes, traitable without childishnes, quiet without

quareling, meeke without mur-
muringe, pacient withoute stry-
uinge, obediente withoute grut-
chinge, prudente in simplicitye,
& simple in prudence, cherefull
in charitye, and seruisable in di-
ligēce. Geue me grace to teache
my neighbour without presump
tion, to reforme him without his
confusion, to edifye him in lyte
without offension. Geue me a
watchinge heart O Lord, that
no curious thoughte disturbe it,
make it strōg, that no vnworthy
affection peruert it, make it con
stante, that no violente assaulte
subdue it. Graunt me O father
vnderstandinge to knowe the,
diligence to seeke the, wisedom
to fynde the, perseuerauncе to
keepe the, and hope in the cōclu
sion to embrace thee. Let mee
here be excercised with thy crosse
to

to my humiliation, to recogne
thin affliction, therin to my con-
solation to vse thy benifites by
grace, and at the laste to obtaine
thy frutis in glory, to the laude
and praise of thy blessed name:
To whome with the Sonne, and
the holye Ghoste be all honoure
for euer and euer.

AMEN.

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